

CATHOLIC • ACTION •

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February, 1945

WORLD UNITY NEEDS SOUND NATIONAL ORDER

BY REV. GEORGE G. HIGGINS, PH.D.

MESSAGE FOR PRESS MONTH

MOTHERS IN INDUSTRY

THE CHALLENGE OF OUR NEIGHBOR

NATIONAL FAMILY WEEK IN THE PARISHES

ORGANIZING FOR PEACE

YOUR CATHOLIC PRESS CAN HELP YOU

Our Common Catholic Interests:

Peacetime Conscription

Church Unity Octave

Drafting of Nurses

Educational Survey

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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FEBRUARY, 1945

OUR COMMON CATHOLIC INTERESTS

APETITION opposing enactment of any peacetime compulsory military training law at this time has been presented recently to Representative C. A. Woodrum, chairman of the House Select Committee on Post War Military Policy by Dr. George F. Zook, president of the American Council on Education.

Study of Peacetime Conscription
Urged by American
Council on Education

apart from the total problem of national defense, the petition continues, such as research on the development of instruments of war and maintenance of stockpiles of essential raw materials and industrial equipment, and thus should be considered in the light of the total needs of the nation.

The petition further urges that those now serving in the military forces should have an opportunity to vote on any proposal for peacetime military conscription, and calls upon Congress to create a representative National Commission to study the problem so that all the facts may be placed before the American people.

Such a commission might be "composed of leaders of such groups as Industry, Labor, Agriculture, Education, and the Church, and with representatives from the Senate and House, to consider all evidence and viewpoints regarding the defense of the nation in peacetime and to report to the nation at the earliest possible moment."

"We assume, of course," the petition concludes, "that such a Commission will call upon the leaders of our Army and Navy for testimony and advice regarding the nation's needs. We believe that the appointment of such a Commission will elicit broad discussion of the issues involved. From the report of the Commission we should expect sound guidance in the development of a national policy which will assure the national

The petition, drawn up by the Council's Committee on Youth Problems, of which Henry I. Harriman is chairman and of which Rev. Paul F. Tanner, director of the Youth Department, National Catholic Welfare Conference, is a member, was presented originally to President Roosevelt, who informed the Council that the matter is one which should be decided by Congress.

The petition suggests that it is not possible at this time to determine the need of compulsory peacetime military service and that enactment of such a law now would jeopardize "the proposed world organization to bring about cooperative thinking and planning on such matters." The American Council on Education, it states, is now engaged on a survey of the problem as it affects a number of foreign countries, a survey which, it is hoped, will "throw much light upon the probable effects of conscription on life in the United States."

Peacetime conscription cannot be considered

defense and which will have the understanding support of all our people."

By-product benefits of peacetime military conscription "should be reached through our traditional civilian agencies," stated the petition.

The statement expresses substantially the same attitude towards the bill as that of the Archbishops and Bishops of the United States.

THE annual observance of the National Church Unity Octave, held each year at the Shrine of the Immaculate Conception in Washington, D. C., is in progress as CATHOLIC ACTION goes to press. There will be eight consecutive days of special

National Observance of
Church Unity Octave
January 18 to 25

prayer — January 18 to 25 inclusive — featured by a Mass of an Oriental Rite of the Church on the Sun-

day opening the Octave. Topics to be discussed in the sermons of the Masses of the various days of the Octave are: The Return of the Other Sheep to the One Fold; Return of the Oriental Separatists to the See of Peter; Prayer for the Submission of the Anglicans to the Holy See; Return to the Fold of the Lutherans and Other Protestants of Continental Europe; That the Christians in America may Become One in Communion with the Chair of Peter; The Return of Lapsed Catholics to the Sacraments; and The Missionary Conquest of the World for Christ.

This year the Divine Liturgy was offered according to the ancient American Rite by the Very Rev. Archpriest Pascal Milijian, pastor of Armenian Roman Catholics of the New York metropolitan area. The sermon was delivered by the Very Rev. Ignatius Smith, O.P., dean of the School of Philosophy at the Catholic University.

Benediction of the Most Blessed Sacrament is part of each day's services.

ANOTHER January happening was the two-day meeting in Washington, D. C., of the Executive Board of the National Council of Catholic Nurses, out of which meeting came the following statement on the need of nurses for armed services:

Board of Catholic
Nurses Discusses
Drafting of Nurses

"The National Council of Catholic Nurses recognizes the urgent and immediate need of nurses for the armed

forces. We recognize that the future need is unpredictable and contingent upon not only the duration of the war but the continuing demands of nursing care for sick and wounded veterans.

"In any program designed to meet present and future needs, we deem it most important that due provision be made for the maintenance

of adequate educational standards and staffs in the schools of nursing, which are the normal sources of professional nursing personnel, and for those health agencies and institutions vital to the well-being of the civilian population.

"We believe that the facts amply demonstrate that the nursing profession not only has an understanding of these problems, but through voluntary channels has taken effective measures to meet them through cooperation with the Procurement and Assignment Service for Nurses of the War Manpower Commission. This agency, with the assistance of the nursing profession, has classified 221,000 nurses and cleared them on the basis of availability for various types of service.

"It is our studied judgment that the nursing needs, present and future, of the armed forces can be more adequately and satisfactorily met through the fullest use of this agency, with appropriate sanctions, than in any other way.

"Furthermore, we call attention to the peculiar situation of those of the profession who are members of sisterhoods or are preparing for membership, and for whom, therefore, the participation, which they earnestly desire in the total program, should not be inconsonant with such status."

BEGINNING in 1932, elementary school enrollments declined because of the nationwide falling off in the birth rate during the preceding years. The total for Catholic elementary schools in 1930, the peak-year, for example, was 2,222,598 pupils. After that year the biennial surveys up to and including 1940 showed a total decrease of 8.4 per cent, or a loss of 187,416 pupils in ten years.

During the same period the enrollment in public elementary schools dropped from 21,207,007 to 18,582,225, a decline of 2,624,782 pupils, or 12.4 per cent.

In commenting on this pupil loss, the U. S. Office of Education observed in its "Statistical Summary of Education, 1939-40": "This decrease was due chiefly to the decline in the number of pupils born after 1924 and to the changing policies of promotion within the schools, so that fewer students are retarded."

In its "Statistical Summary for 1941-42" the U. S. Office of Education reveals even a further decrease in public elementary school enrollments. However, this latest Summary contains the following encouraging note:

"Estimates based on the number of children born each year from 1934 through 1942 show the approximate number of children who will be six years old each year from 1939 to 1948. Approximately 650,000 more children will be available for

the first grade in 1948 than in 1940. The low point in first-grade children was reached in 1942. The new high point will probably be reached in 1949 or 1950."

The Catholic percentage is based on returns received from 79 archdioceses and dioceses. The survey of Catholic colleges and schools for 1944-45, conducted by the Department of Education of the National Catholic Welfare Conference, shows a gain of nearly two per cent in the enrollment in Catholic elementary schools.

These dioceses, which represent nearly 68 per cent of the total Catholic elementary school population in the United States, report 1,785,171 pupils, which is an increase of 33,837 pupils, or 1.9 per cent, over the returns for these dioceses in the biennial survey for the school year 1942-43.

Returns from the remaining 38 dioceses are expected to continue the upward trend, making the final total about 2,050,000 pupils as compared with 2,015,782 reported in the previous survey.

The significance of this forecast is that it will show for the first time since 1930 an increase in Catholic elementary school enrollments.

"YOUR Catholic Press is literally a cooperative enterprise. You, the subscribers and readers, are indispensable partners," said Rev. Patrick O'Connor, president of the Catholic Press Association of the United States in addressing the Bishops, priests,

Father O'Connor
Addresses Readers
Of Catholic Press

religious and laity on the occasion of Press Month. "Your paper and magazine are, in great part, what you make them. When you read them and bring them to the attention of others, you increase their influence. When you renew your subscriptions promptly and patronize the advertisers, you make it possible for the editor to invest in improvements. When, during Catholic Press Month, your organizations enroll new subscribers—as many of our Catholic organizations do—you are laying the pipelines without which the printed Catholic message cannot reach the people.

"The members of the Catholic Press Association salute you and thank you. They pledge their constantly renewed efforts to do their part well, for your benefit, the benefit of our country and of the whole Church.

"Our Catholic Press has not yet reached its peak . . . When it does, it will go on to climb another one. Its possibilities are immeasurable. Prayer, vision, sacrifice and hard work can make it a means of marvelous, manifold good."

"In the United States, thank God, our Catholic Press is well developed and it is free. Our news-

papers have the N. C. W. C. News Service, unparalleled in Catholic journalism and possessing some facilities that secular news services would willingly have paid dearly to enjoy. On the editorial staffs are found priests and laymen equipped to write interestingly and to build a well-informed, forceful public opinion.

"Our magazines, as a group, have reached a relatively high level of editorial and technical development. Many of them have aided powerfully in enkindling that spirit of enthusiastic, practical zeal by which souls are ennobled and great Catholic works accomplished, at home and along the frontiers of the Faith. In all this development the publishers would have been powerless without the cooperation of Bishops, priests, religious and laity."

A CONCURRENT resolution which would commit members of both houses of Congress to the moral conclusions embodied in the seven self-same principles propounded in the now-internationally famous "Pattern for Peace" declaration signed by Catholic, Protestant and Jewish leaders was introduced in the House of Representatives by three members—

one of the Catholic, another of the Protestant and a third of the Jewish faiths.

Speaking from the floor of the House, Mr. LaFollette, one of the authors of the resolution, said:

"I want to emphasize that the seven proposals of our resolution are invested with much higher authority than that which our sponsorship confers upon them. . . . The authority of these statements is further enhanced by the standing of the signatories, among them the official heads of the Federal Council of the Churches of Christ in America, the Synagogue Council of America, and the National Catholic Welfare Conference. I understand, furthermore, that the British Council of Christians and Jews, headed by the Archbishops of York and Canterbury, the Archbishop of Westminster, the Chief Rabbi of Great Britain, and the Moderator of the Scottish Churches have also declared their adherence to the same principles. We are thus represented, Mr. Speaker, with an unanimity of agreement among the religious leaders in the English-speaking democracies that is unprecedented in the history of the past 400 years."

Be sure to read back cover announcement of pamphlet printings of the "Bishops' Statement on International Order (November, 1944)" and the "1944 Christmas Message of Pope Pius XII."

WORLD UNITY NEEDS SOUND NATIONAL ORDER

By REV. GEORGE G. HIGGINS, Ph.D.

PAPAL teaching on the involved and complicated question of international peace is eminently realistic. The Vatican knows too much history and too much about the fallen nature of man to imagine for a moment that international harmony can be achieved in a social vacuum. It refuses to put its faith in any sort of hollow Utopia. The peace, according to Papal teaching, is indivisible. There can be no hope of lasting international peace where, as Pope Pius XI says, "there is not internal peace, where, that is to say, the spirit of peace does not possess the intelligence and the hearts, or better, the souls of men. . . ."

Proceeding a step further, Papal documents insist that this internal peace cannot even be hoped for unless and until a sound social and economic order is established within each of the nations of the world. Pius XI, in his Christmas Allocution to the College of Cardinals in 1930, emphasized this point as follows: "It is, however, difficult for the internal peace of minds and hearts to rule lastingly among citizens and social classes if a strong sense of contrast arises and is maintained among them by an unequal distribution and proportion of benefits and burdens, of rights and duties, of the contribution made by capital management and labor and of the participation in those fruits which can be produced only by their friendly cooperation."

Nine years later, in a radio address to the Catholics of Spain, Pope Pius XII reiterated the teaching of his illustrious predecessor when he urged the rulers and pastors of that nation to put before their people "the principles of individual and social justice contained in the Holy Gospel and in the doctrine of the Church, *without which the peace and prosperity of nations, however powerful, cannot endure.*"

These few quotations are merely typical samples of the recurring emphasis in Papal teaching on domestic social justice as a basic prerequisite for lasting international peace. For a more detailed and specific understanding of what constitutes a sound national social and economic order it will be necessary to turn to the great social encyclicals of recent Popes and in particular to Leo XIII's

"*Rerum Novarum*" and Pius XI's "*Quadragesimo Anno*."

It will be the purpose of this article, therefore, to outline some of the principal teachings of these two documents and to emphasize in passing that unless these social directives of the Holy See are courageously followed out, even the most perfect sort of international machinery (as outlined tentatively, for example, at the Dumbarton Oaks Conference) will avail us little in the long run. It is absolutely essential, of course, to establish as soon as possible an effective international organization equipped with all of the power and all of the sanctions necessary for the permanent outlawing of war. Papal teaching is unmistakably clear in its insistence on the urgency of this need. In the absence of domestic social and economic justice, however, the problems confronting this proposed international organization would seriously hamper and eventually almost completely nullify its efforts for world peace.

Since it is obviously impossible to summarize Catholic social teaching in its entirety within the limits of a single magazine article, it will be well to concentrate on the basic framework outlined by Pope Pius XI for the reconstruction of the social order. In describing this program, which has come to be known variously as the "Vocational Group" plan, the "New Guild Order," or (in the latest approved translation) the "Industries and Professions" system, it will be possible to indicate some of the specific social and economic reforms which the system is intended to bring about.

The "Industries and Professions" system of Pius XI's "*Quadragesimo Anno*" envisages an economic order which will stand midway between State Socialism on the one hand and "free competition" on the other. It is well at the very outset to emphasize the fact that the second heresy is condemned in Papal teaching just as vigorously as is the first. In fact, not the least of the evils of so-called "free enterprise" is that it tends almost inevitably to prepare the way for the introduction of excessive governmental intervention and eventually of State Socialism itself.

In outlining his "Industries and Professions" system, the Holy Father argues, in effect, that

mankind can be rescued from the horns of this false dilemma (either "free enterprise" or State Socialism) only by a complete reorganization of economic life which will plan for prosperity and full employment democratically and, as it were, from the ground up. The logic of his far-reaching program was recently paraphrased most effectively by the Most Reverend Francis J. Haas, Bishop of Grand Rapids. Speaking before the convention of the Michigan State Council of the C. I. O. on the subject "Labor and the Post-War World" Bishop Haas said in part: "Whose responsibility is post-war reconstruction? Or should I say, whose privilege is it? It is the responsibility and privilege of all the groups in the nation that have an interest at stake. Among the major groups three stand out above the rest—Government, Management, and Labor and Agriculture taken together. . . . Each of the three parties . . . has a stake in seeing that the economy, both at home and abroad, is put together soundly and justly after the war. Now the only hope that this can be done is if the three parties work together, that is, if they are permitted to work together."

The three parties, then, must "work together, think together, and plan together." The "Industries and Professions" system, to which Bishop Haas is referring, calls for the joint and equal participation in economic planning of all interested functional groups in society. It is democratic to the core, insisting, as it does, on the free choice of representatives by the various functional economic groups and condemning, as it does, the Fascist parody on the system, which would preserve the facade or the appearance of democratic planning while entrusting to the State alone the choice of representatives.

The essence of the Papal program is to be found in the so-called "principle of subsidiarity" which is described as follows in "Quadragesimo Anno": "The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance which would otherwise dissipate its efforts greatly. Thereby the State will more freely, powerfully, and effectively do all those things which belong to it alone because it alone can do them; directing, watching, urging, restraining, as occasion requires and necessity demands. Therefore, those in power should be sure that the more perfectly a graduated order is kept among the various associations in observance of the principle of 'subsidiary function,' the stronger social authority and effectiveness will be and the happier and more prosperous the condition of the State."

According to Pius XI, therefore, the State—whose "social policy . . . must devote itself to the reestablishment of the Industries and Professions"

—is not to dictate to the functional groups, but is merely to assist them as one of the parties to economic planning, "directing, watching, urging, restraining, as occasion requires and necessity demands." Thus, while *laissez-faire* individualism is clearly rejected by "Quadragesimo Anno" as the guiding principle of economic life, so also is every type of totalitarianism in which the State arrogates to itself those functions which properly belong to subsidiary functional groups.

A long series of articles would be required to furnish anything like an adequate commentary on all of the details and all of the implications of the Papal Program. For a more complete explanation of the system the reader is referred to two doctoral dissertations published under the auspices of the Catholic University of America: "Foundations of a Modern Guild System" by Rev. Harold F. Trehey, and "Some American Approximations to Pius XI's 'Industries and Professions'" by Rev. Joseph Munier. The former of these two studies explains the philosophy of the Papal program in considerable detail, while the latter answers the questions which are uppermost in the minds of students of the problem: Is the Papal program practical and are there any signs that it is at least beginning to operate in American economic life? Father Munier's affirmative answer to both of these queries can be corroborated by additional evidences of progress which fall somewhat outside the scope of his dissertation. I refer to the post-war programs of both of the major organizations of labor in the United States, the American Federation of Labor and the Congress of Industrial Organizations.

It is not implied here that the program of either of these two groups fully accords in all details with the Papal plan. It is merely affirmed that, happily for the future welfare of America, both organizations are thinking along the general lines which are set forth in "Quadragesimo Anno." If the specific proposals of the post-war programs of the A. F. of L. and the C. I. O. are not the full embodiment of the principles of the Papal plan, they would at least seem to be steps in the right direction.

It remains to encourage these groups and all other *bona-fide* organizations of employers, workers, farmers, and professional people to cooperate, with the assistance of the Government, to the end that American economic life may provide "jobs for all at decent wages"—the goal which, in the words of Bishop Haas, is the "bull's eye" to aim at in post-war planning. "If that happy condition can be reached," says the Bishop, "other problems such as the budget and taxation and a score of lesser ones will more or less take care of themselves. If it is not reached, the future is black indeed."

WE FACE THE FUTURE

N.C.W.C. Forum Series
1944-1945

ARTICLE VI: ORGANIZING FOR PEACE

This is the sixth in a series of eight articles on Catholic Action and on social problems and activities offered by the N. C. W. C. Study Club Committee.

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad
Use the questions at the end as guides for reading and discussion

I. THE WORLD PROBLEM

THE foremost problem in post-war planning is how to secure for ourselves and all the world a just and lasting peace," the Bishops of the United States declared last November. This problem to a vital degree centers both morally and materially on the question of organizing the world community. We say morally because the essential fact of humanity is that all men are brothers under God with the same origin, end and needs; that they are interdependent in meeting their needs and attaining their end; and that this is still true of all men when they are organized into states or nations. Materially this is emphasized because modern inventions have shrunk the lands and seas so that all nations are practically next-door neighbors, increasingly interdependent. To fulfill the obligations of interdependence some order or organization is necessary.

That this order shall be according to right reason and the true interests of all men has been a source of constant concern to all the modern Popes, particularly the great wartime Popes—Benedict XV in World War I and Pius XII in World War II. The statesmen and people of the world in both wars have also been concerned with organizing this international community so that there will be no more wars.

After the last war the League of Nations was organized. To find out why this organization failed is to investigate selfishness, pride, greed, distrust and fear as shown among nations. Pope Benedict's principles were not heeded. During this war, another plan for world organization has been evolved by representatives of the United States, the United Kingdom, the Soviet Union

and China. This plan, not yet completed, subject to consideration by all the United Nations and to the approval of the people of each country, is in its present state called the Dumbarton Oaks Proposals. Its purposes are: To maintain international peace and security through collectively preventing and removing threats to peace, suppressing aggression, and peacefully adjusting international disputes; to develop friendly relations among nations; to develop international economic, social and other humanitarian cooperation, and to act as a center for doing all these things. It calls for an organization of all peace-loving nations. Its functions as defined would be discharged principally by a General Assembly, a Security Council, an International Court of Justice, and a Secretariat.

The Bishops of the United States in commenting on the fact that the proposals had been made, called attention to the necessity of: Informed and morally grounded public opinion; a full application to the peace settlements of the principles of justice and charity, and specifically of the Atlantic Charter; the organization of the international community; condemnation of power politics; the organization's being universal and democratic; its providing that no nation shall be the judge in its own case; the possibility of revising treaties if unjust; the need of force at the service of the international organization; economic responsibilities being assumed by favored nations and the need to open world lanes of commerce and communication; a strong world court, and the development and codification of international law; and respect in law and in fact of the natural rights of individuals, families and minorities by all nations in the world organization.

II. MEETING THE PRESENT OPPORTUNITY

A NATIONWIDE campaign to familiarize Catholics with the contents of both the Dumbarton Oaks Proposals and the Bishops' Statement has been made, particularly by the National Council of Catholic Women. A reconciliation of these two documents and an attempt by Catholics to define a positive approach to action in the matter has just been made by the Post War World Committee of the Catholic Association for International Peace. Extracts from this statement follow:

Two courses are presented to us, in regard to which we appear to stand at the parting of the ways.

The first course would be the acceptance of the Dumbarton Oaks plan substantially as it has been formulated as a plan for meeting the problem of the maintenance of peace against aggressors. In the plan the question of security is primary, and it provides the machinery for constant and effective consultation among those great powers whose paramount duty and ability it is to see that the peace is preserved.

However, a difficulty attends a position of unconditional acceptance. The peace and security which are to be guaranteed under this proposal risk nullification by the prospect of unilateral action on the part of at least one of the three principal powers. To accept the plan unconditionally would seem to mean the consecration of injustice. . . .

Even without our agreeing to the idea of the unanimous voting requirement which the Russians apparently insist upon, the above objections can be raised; and if this unanimous vote is added to the existing form of the plan, this attitude leaves us still further open to the charge of a moral surrender.

On the other hand, a radical rejection of the plan meets again with exceedingly serious difficulties. . . .

An unqualified rejection of the world security plan, as here presented, means that we abandon the first concrete application of the ideal of that international world organization for which the moral conscience of the entire civilized world is clamoring. . . .

To note certain outstanding elements in the plan which commend themselves to our approval:

First, we note its flexibility in the work of repressing wars and its continuity of existence. In this line it follows the insistence of Pope Pius XII in his recent Christmas broadcast on adopting a continuing and immediate action against possible aggressors, of "war against war" in the most immediate and concrete sense, by

suppressing the aggressor even by the use of force.

Second, we note the sound general aims. . . .

Third, vast possibilities are evident for the development of the economic council.

Fourth, to abandon the plan at the outset would be to lose the very hope of using persuasion through every form of contact, and the opportunities for influencing public opinion and building up motivations for mutual restraint among the major powers and with offending countries.

Such an abandonment is particularly perilous in view of the acute danger from the side of an (as yet) unconquered and militant Germany. It would mean a policy of despair as to Europe and as to any good influence that we could exert in European conditions. It would mean the turning over of Europe to fanaticism and Communism. In such a situation international morality would again be simply driven underground.

We need also to bear in mind that an expression of complete despair as to the possibilities of reconciling, even at the cost of great difficulty, the principles of morality with the present world-security plan, runs a still further risk—namely, of becoming merely a cloak for a vicious and entirely impractical spirit of isolationism and international irresponsibility on our part.

Faced, then, with this dilemma, what is there that we still can do? As a fundamental point, we certainly need to recognize that the very acuteness of the present situation is due not to our readiness to participate in any form of international organization, but in part at least to our backwardness and hesitation with regard to such organization. . . . The challenge, then, of the present situation is not a withdrawal from international organization, but it is a call immediately to enter upon a task which the nations have left too long undone.

A fourfold answer to the question we have raised may be framed.

A. The first part of the answer will be wholeheartedly to accept what may be good in the Dumbarton Oaks proposals, irrespective of the conditions under which they are proposed. Full credit can be given to them for what they are worth simply as proposals, as a possible machinery for justice and peace, as capable of the widest and most beneficent development if they are to be realized with even a minimum of good will.

B. Secondly, we frankly register our criticism of various defects which are found in these proposals. For instance: 1) The smaller nations readily note that the assembly has no legislative power. 2) There is an ambiguity about the pacific settlement of disputes as determined in

Chapter VIII, Section A, Paragraph 7. There is an uncertainty as to the meaning of the word "taken" or "authorized" in Chapter XII, Section 2. 3) The plan makes no provision for the revision of treaties and peaceful change, except as Chapter VIII appears to deal indirectly with this process. 4) There is no arbitration machinery set up for settlement of non-justiciable political disputes; the Council is apparently its own court of arbitration, yet in its representation it is the most partial body conceivable. 5) There is a lack of explicit consideration to be given to minorities. 6) There is no explicit commitment to the principle of reduction of armaments, which collective security is said to make possible.

C. Finally, having accepted what is good and criticized what appears to be defective, our third task, as intelligent and moral critics, is to determine those conditions which are necessary for any acceptance of the proposals. By this we do not mean such conditions as are frankly impossible: for instance, that a world-security organization cannot be set on foot until all questions of boundaries and other problems of the present have been solved. But rather we should insist that such conditions shall be provided as will be expected to afford opportunity for sufficient understanding to make such a union feasible. Such conditions will not exclude injustice completely, but at the same time they do not close the door to justice. To enumerate certain such conditions:

1. There should at once be removed one of the major weaknesses in our present position in the western world; namely, the absence of any codified statement of international law. A codification of fundamental principles of international law is something that should be undertaken at once. Even if such international law cannot be fitted into the Soviet scheme—which looks upon law as wholly instrumental to the Soviet state or party system—we in the West should make clearly known to Russia what we hold. . . .

2. There should be a clear statement of the principles and implications of world economic citizenship, in view of the distressed and agonized condition of the world's populations. . . .

3. It should be made perfectly clear that in registering our protest against Power Politics as practiced by the other major powers, we do not condone them on our own behalf. While a clear-cut statement as to our policies with regard to international bases, both naval and air, may be premature, at least certain principles should be made clear in that regard.

4. There should be an unmistakable agreement as to the limitations of armaments. . . .

5. As necessary conditions for such a world-security organization, a wide plan of popular education and development of public opinion throughout the respective countries should be undertaken immediately.

D. In addition, there should be formed a United Nations Council of an advisory character, in default of a complete international world organization. This Council should be convoked immediately as a means for bringing the problems of the smaller nations into the open, and for finding out what is workable in their plans and conducive to the general good. . . .

Such a Council would not infringe on the peace-keeping function of the principal powers, but it would serve as a means for solving the acute difficulties which exist in the interim before a more permanent and universal solution can be obtained. It would act without prejudice toward any ultimate settlement by a completed world organization and would exemplify the need for the organization's insisting on the power to effect peaceful change for the promotion of justice. The principle therefore would be saved of a thoroughgoing juridical organization of all peace-loving nations as the only ultimate solution, but at the same time some escape would be offered from the present situation of incipient international anarchy.

QUESTIONS FOR DISCUSSION

1. Why is the question of international organization vital to world peace?
2. What are the Dumbarton Oaks Proposals?
3. What principles did the Bishops of the United States recently lay down with regard to organizing the peace?
4. What has been done to clarify the attitude of Catholics on these subjects?
5. What difficulties attend (a) accepting the Dumbarton Oaks Plan unconditionally; (b) rejecting it absolutely?
6. Discuss the following aspects of a positive policy towards Dumbarton Oaks: a) Acceptance of what is good; b) criticism of defects; c) determination of the conditions necessary for any acceptance of the proposals; d) the immediate formation of a United Nations Advisory Council.

SUGGESTED READINGS

- Proposals for the Establishment of a General International Organization as Submitted by the Dumbarton Oaks Conference.* The Woodrow Wilson Foundation, 8 West 40th St., New York 18, N. Y. Free.
- Dumbarton Oaks Documents on International Organization. Together with Chart and Questions and Answers.* U. S. Department of State, Washington, D. C. (Pub. 2223. Conf. Series 60). U. S. Supt. of Documents, Gov't Printing Office, Washington 25, D. C. 5c.
- The Bishops' Statement on International Order.* N. C. W. C. Washington. 10c.
- Outline on Bishops' Statement with Special Reference to Dumbarton Oaks and Pattern for Peace.* National Council of Catholic Women, Washington. 2½c.
- The Pattern for Peace.* N. C. W. C. Washington. 1c.
- Pius XII and Peace—1939-1944.* N. C. W. C. Washington. 10c.

MESSAGE FOR PRESS MONTH

By Most Rev. John Gregory Murray
Episcopal Chairman, Press Department
National Catholic Welfare Conference

THE only device readily available to the Church for adult education, especially among those who are not members, or only inactive or indifferent members, is the Catholic Press. . . .

If we are to attain to that ideal nation which Our Holy Father has described in his Christmas Message, in the mind of every member of the Mystical Body must be the mind that is in Christ. . . .

The opening of Catholic Press Month—which coincides with the Feast of Saint Francis de Sales on January 29—brings to the Hierarchy, the clergy and laity of the United States a more profound appreciation of the responsibility in which all without exception participate for the extension of the Kingdom of Christ in as far as possible through the intensification of our efforts in the field of journalism.

No one can read the Christmas Message of our Holy Father without realizing that it is above all a challenge to the Catholics of the United States. It is a challenge to develop democracy as it is constitutionally set up in this country, so that it may become the paramount exemplification of both the principles and their practical application in the field of government as idealized by all the peoples of history in their longing for the God-given freedom that is essential to the dignity and destiny of man. . . .

Very clearly the Sovereign Pontiff indicates the moral obligation that rests upon each individual citizen in a democracy to educate and train himself: First, to recognize the true relationship of the individual citizen to governmental authority, and conversely the obligation of authority to the citizen, so that all the citizens without exception may be competent to make a correct decision in the choice of responsible leaders; and, second, that every citizen eligible for governmental office may have an enlightened sense of responsibility in the discharge of any civic duty to which he may be called for the welfare of all his fellow-citizens. In this exposition of the duties of the citizen there is no toleration of exploitation of the masses for the benefit of the politician as an individual, or for the party in power as an organization.

Only in so far as each individual citizen makes his own particular contribution in an unselfish

spirit to the common cause can the vitality of the nation be maintained, its integrity preserved and its destiny fulfilled. . . .

When a Christian people, imbued with a supernatural life and enjoying membership in the Kingdom of Christ, becomes conscious of the responsibility of a heavenly citizenship that in the plan of God should become the lot of every human being, then comes the vision of the prophecy foretold by Jeremias and quoted by Saint Paul in his letter to the Hebrews (VIII, 10): "I will put my laws into their mind, and upon their hearts I will write them, and I will be their God, and they shall be my people."

For that reason, at their last meeting the members of the Hierarchy of the United States endorsed a comprehensive program of press activity designed to make the Catholic population of the United States appreciative, alert and active in the dissemination of the truth of Christ, the activities of His Bride, the Catholic Church, and the application of the principles of His Vicar upon earth.

The individual Catholic . . . is himself frustrating the fulfillment of the aims of Pius XII if he fails to make constant use of the instrumentality of the Catholic Press to enlighten himself, the members of his family and his fellow-citizens within his particular community concerning the principles, the policies and the problems of the Church in her endeavor to play her proper part in the social reconstruction of the world.

In keeping with the resolution of the Bishops to do their utmost to enhance the service of the Catholic Press . . . the Catholic Press Association had adopted a far-reaching plan. To be launched with the opening of Catholic Press Month, this program is designed to stimulate the interest of its members and its readers for a more comprehensive performance of the service that is due to the Church, the Pope and the world in the very favorable field enjoyed by the press in this land.

All our editors of weeklies, monthlies and quarterlies have organized their forces to give their best efforts to the cause of the salvation of the world. It remains for the rank and file of the Catholic population to be responsive by purchasing, reading and circulating the record of the Church in action.

War Relief Services-N. C. W. C. to Work Through Sisters of Charity in France

The Catholic war agency—War Relief Services-N. C. W. C.—has arranged to carry on its work in devastated France through 7,000 members of the Sisters of Charity of St. Vincent de Paul. The order has 800 well-equipped welfare and relief centers and one of the largest and best trained staffs of experienced charitable workers and some of the most modern hospital equipment and facilities to be found in France.

The Rt. Rev. Msgr. Patrick A. O'Boyle, executive director of War Relief Services-N. C. W. C., announced that the agency's work in France will comprise a highly specialized program of supplemental care and feeding, aimed at aiding the most helpless of the French civilian population. Chief beneficiaries will be infants, children and the aged.

"The Sisters of Charity, who for generations have been working almost exclusively among the poor in France, will utilize their hospitals, schools, clinics, homes and orphanages in administering the War Relief Services-N. C. W. C. program. These institutions in nearly every case are in the poorest and most needy centers of France where, as always, the Sisters will help persons of every race, creed and political affiliation," Msgr. O'Boyle said.

Recently purchased supplies now being prepared for shipment to France include vital supplementary foods, blankets, vitamin and food concentrates, dextro-maltose, powdered milk, dehydrated soups, clothing, shoes, surgical dressings and other first-aid equipment, clinical instruments and drugs.

As voluntary workers for War Relief Services-N. C. W. C., the 7,000 nuns will assist in the operation of hundreds of day nurseries and will do home visiting in provinces where this service is needed most. Financial support to enable over-taxed charitable homes to provide for additional thousands of war orphans already has been sent to France. Featured in the relief program are six modern mobile canteen kitchens, to be used for service among the destitute and starving.

Conference of Bishops and Lay Leaders Studies Advancement of Spanish-Speaking

The three-day conference of Archbishops and Bishops of the Southwest, which met in Oklahoma City January 11 and 12 to discuss the spiritual and material welfare of the Spanish-speaking people of that region, was attended by seventeen Archbishops and Bishops.

Chief concern of the conference was for the Spanish-speaking people of the four ecclesiastical provinces of the Southwest. All aspects of parish and diocesan activities for the spiritual and material welfare of the Spanish-speaking people were discussed. A number of means for enlarging and intensifying the work were recommended. Plans for bettering religious instruction, raising the general educational levels, for improving the health of the disadvantaged citizens of the Spanish-speaking group and for developing more recreational programs were proposed. The Bishops voiced the hope that a new impetus to the solution of these and other problems would be derived from the united effort of Bishops and priests with the Spanish-speaking and English-speaking Catholics throughout this section of the country.

An important project decided upon at the conference was a survey embracing leaders and people experienced in religious, educational welfare, recreation, health and similar work among the Spanish-speaking people. Projected activities will encompass an exchange of information and practical programs, and publicity for the achievements of the Spanish-speaking peoples in religion, culture, art, athletics, and publication of studies and articles prepared by members of the committee or at the committee's direction.

Month by Month

A permanent committee of Archbishops and Bishops was named at the conference to be known as the Bishops' Committee for the Spanish-speaking, and representatives, lay and clerical, for each Southwest diocese were named to an auxiliary of the Bishops' Committee, both together forming a united consultative body on Southwestern problems.

Report on Spanish-Speaking People in the United States Issued

A pamphlet reporting on the second Seminar on Spanish-Speaking People of the Southwest and West, which was held in Denver last Fall, has just been issued by the N. C. W. C. Social Action Department, sponsor of the Seminar. Problems faced by the Spanish-speaking people as well as various plans suggested to meet them are discussed in the booklet.

Held under the auspices of the Most Rev. Urban J. Vehr, Archbishop of Denver, this meeting was a successor to the one held in San Antonio in July, 1943. Five committee reports are included in the pamphlet: Economic Organizations and Agencies; Catholic Charities; Education; General Community Organizations; and Parish Life and Lay Organizations. The booklet also contains the opening address by Archbishop Vehr, a statement of future plans, a summary of the recommendations made at the San Antonio meeting and concludes with a list of the seminar members and others in attendance.

The booklet is priced at 25c a copy with quantity discounts set at 10 per cent for orders of \$1 to \$5; 20 per cent for orders of \$5 or more.

Conference Sponsored By Family Life Bureau, N. C. W. C.

The Conference on Family Life, to hold its sessions at the Catholic University, Washington, D. C., January 30 to February 2, will reaffirm the fundamentals of Christian home life and devote its attention to the major factors in American family life that tend to penalize parenthood and undermine the family life of the nation.

CATHOLIC ACTION—MONTHLY PUBLICATION OF

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRICH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman of the Press Department;

Rev. W. E. McManus New Assistant Director
N. C. W. C. Department of Education

During the past month the Rev. Wm. E. McManus, of the Archdiocese of Chicago, was appointed to serve as assistant director of the Department of Education, N. C. W. C. The announcement was made by the Most Rev. Edward Mooney, chairman of the Administrative Board of the N. C. W. C.

Father McManus has already assumed his new duties under the Very Rev. Msgr. Frederick G. Hochwalt, director of the Department of Education.

Born in Chicago on January 27, 1914, Father McManus attended Ascension School at Oak Park and made his studies for the priesthood at Quigley Preparatory Seminary in Chicago and at St. Mary of the Lake Seminary, Mundelein, Ill. He was ordained by the late Cardinal Mundelein on April 15, 1939.

In 1940, he was assigned to post-graduate study at the Catholic University of America, Washington, D. C., and in June, 1942, received his Master of Arts degree. He served as assistant pastor at St. Francis de Paula Church, at St. Sebastian Church and at St. Gall Church in Chicago.

The staff of CATHOLIC ACTION welcomes Father McManus to N. C. W. C.

C. A. I. P. Issues Statement on Dumbarton Oaks and Catholic Opinion

A positive constructive attitude on the part of Catholics towards the Dumbarton Oaks Proposals for the establishment of a general international organization is recommended in a statement just released by the Post War World Committee of the Catholic Association for International Peace. This recommendation is fourfold: (1) Acceptance of what is good in the proposals; (2) frank criticism of its defects; (3) determination of the conditions necessary for any acceptance of the proposals; and (4) the immediate formation of an interim United Nations Advisory Council for the adjustment, without prejudice to settlement by the completed international organization, of present grave international difficulties.

The statement discusses the moral and practical dilemma posed by either an unconditional acceptance of the Dumbarton Oaks Plan or an absolute rejection of it. Declaring that "To accept the plan unconditionally would seem to mean the consecration of injustice; it would seem to utter a death sentence upon the cause of the smaller nations . . . and to imply an abandonment of principle," the statement says. However, it continues, "an unqualified rejection means that we abandon the first concrete application of the ideal of that international world organization for which the moral conscience of the entire civilized world is clamoring." The flexibility of the organization proposed in the work of repressing wars and its continuity; its sound general aims; the possibilities for the development of the economic council are praised. Abandonment of the plan would mean "a policy of despair as to Europe and as to any good influence that we could exert" and would run the risk "of becoming merely a cloak for a vicious . . . isolationism and international irresponsibility." "The challenge of the present situation is not a withdrawal from international organization," the statement says, but is a call immediately to enter upon a task which the nations have left too long undone.

In enumerating some of the conditions for any acceptance of the Proposals, the necessity of the immediate codification of international law, including a statement on human rights, is stressed.

Almost the full text of the statement is included as an integral part of the Forum Article "Organizing for Peace" which appears on page 8 of this issue of CATHOLIC ACTION.

The conference is sponsored by the Family Life Bureau of the National Catholic Welfare Conference. Attendance will be limited to a number of scholars and students of family life. However, it is hoped that the results of the deliberations will eventually reach literally millions throughout the country. Special effort has been made to elicit the interest of both the Catholic and the secular press in the various sessions. Then, too, as last year, the papers of the conference will be published in book form so as to be available as source material for the staging of thousands of local meetings in all parts of the country during National Family Week, the first part of May.

It is hoped by means of these local gatherings to bring the benefits of the conference down into the least cell of the Church, the smallest parish, and into the fundamental cell of society, the individual family.

The need for focusing attention on the family at this time, in spite of the hustle bustle of the war effort is crystal clear. Speaking of this need, the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, stated: "The times are disturbed and the family has suffered much as a result. Worse still, the very foundations of American family life have for some time past been systematically undermined. A veritable flood of false teaching on marriage and the family, particularly in the field of morals, has been let loose upon the land. Commonly initiated by individuals of a radical bent these false teachings have been noised abroad by the popular and powerful media of communication of our day, until they have become commonplace and have been accepted by great masses of American people."

One looks in vain for any effective corrective for this situation except in the Church. Even for the Church the task is a tremendous one. But it can be done. The conference ahead promises to be a long and important step toward that end.

NATIONAL CATHOLIC WELFARE CONFERENCE

MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JAMES H. RYAN, Bishop of Omaha, episcopal chairman of the Department of Youth.

VERY REV. MSGR. HOWARD J. CARROLL, S.T.D.
General Secretary

REV. JAMES LAWLER
Assistant to the General Secretary

REV. PAUL F. TANNER
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

Help from the Catholic Press
The Challenge of Our Neighbor
International Relations

YOUR CATHOLIC PRESS CAN HELP YOU!

By KATHERINE McKIEVER, *Consultant,*
National Committee on Public Relations

MOTHERS, do you read the Catholic Press? Yes, of course you have Catholic papers and periodicals in your home. Every Sunday the announcement is made from the pulpit: "Catholic papers on sale at the church door. A Catholic paper should be in every Catholic home."

You want your home to be in every sense a Catholic home, and so—if you are not a regular mail subscriber to your diocesan paper—you buy one of the "papers on sale at the church door." But do you ever read it?

A mother who provides the home with a Catholic paper is doing well; but she should do better. As the one who sets the tenor of family life, she should be informed about current Catholic thought and activity if she really wants to keep her home Catholic. And this does not mean just keeping tab on what hours at which church certain novena prayers are being said, or how the Bishop has reassigned his clergy; who now heads the Holy Name Society, or what were the returns from the latest Sodality card party.

All of these things are of interest to you and your family, but they are purely *local*. There is nothing local about the scope of the Catholic Church. It is the most universal, as well as stable, institution in the world. If you want to be a good Catholic in the fullest sense of the word; to feel that the Catholicity within the four walls of your home is something that sons and daughters leaving the parental roof will take with them into the world; to draw comfort from the fact that wherever they may go—even to remote islands in the South Pacific—they will always have the feeling of being literally at home during attendance at Mass; if this is what you really want for you and yours, you must learn to think of the Church in universal, not parish terms.

How does one acquire the habit of thinking of the Church in universal terms, as a living force and not just a tradition? There are several ways, but one of the simplest and best is by reading the Catholic Press. Your Catholic Press is well worth reading, and it probably would become even more worthwhile if the editor of your diocesan paper

knew that he had your intelligent interest as well as your financial support.

How can you interest your children in reading the Catholic Press? By stimulating their interest in what is in the paper rather than making it a moral chore through such remarks as, "You ought to read something Catholic." And unless your husband, too, is a regular reader of the Catholic Press, he would be surprised to discover how many pointers you could give him, whether he be employer or employe, on what is sound policy in labor relations. The social teaching of the Church contains all the worthwhile features of Liberalism, Socialism or Communism, without their inherent materialistic or atheistic excrescences conducive to class warfare and ultimate despair. But to do this, mothers, you must first become a consistent reader of the Catholic Press yourself.

The Catholic Press is not a conglomeration of pietistic platitudes, nor are its columns devoted exclusively to retelling the lives of the Saints or the history of the Church. You may find some space devoted to either or both of these topics, but in the main the columns of the Catholic Press are devoted to reporting history in the making. Your Catholic, as well as your secular newspaper, seeks to provide you with news—local, national and international. The principal difference is that the former is devoted to news of interest to Catholics as Catholics. This is a large order and covers the whole field of human endeavor and thought.

The casual—and at times almost superior—attitude of a number of Catholics towards their own press is not shared by non-Catholics. Catholic editorials are quoted in the secular press. Important comments by Catholic leaders, clergy or laity, on matters affecting the whole country or its relations with other countries, usually appear originally in the Catholic Press and are picked up by the secular press. Announcements or directives by your own Bishop, by the Hierarchy in the United States, or by Boards of Bishops acting or speaking in the name of the Hierarchy, should be read in their entirety in your diocesan paper.

The secular press in this country is characterized by its fairness in handling such documents, but it is the exception rather than the rule for the complete text to appear elsewhere than in the Catholic Press. How can you be fully Catholic if you do not take the trouble to read what Ecclesiastical Authority wishes you to know? Bishops cannot very well adopt the "fireside chat" method to get their opinions into homes.

In recent years the secular press has given considerable space to news from Vatican City. At times this news is accurately reported and thoroughly authentic; at others, it is attributed to a "reliable source close to Vatican circles" and may or may not be authentic. Vatican news supplied to the Catholic Press in the Americas by N. C. W. C. *News Service* is authentic and has the further stamp of approval of the Hierarchy in the United States.

When the Sovereign Pontiff issues an Encyclical, makes a radio address, or, for example, reviews the status of the world in his annual Christmas Message, this is definitely news; and what the Holy Father says receives considerable space in all metropolitan dailies. But the Catholic Press carries the full text—an official text sent by radio from the Vatican—of all such documents.

It is an acknowledged fact that the "Good Neighbor" policy—so essential to the preservation of the peace, economic stability and defense of the Western Hemisphere—cannot succeed unless we get to *know* our neighbors; that is, get to know them in the sense of knowing their aspira-

tions and achievements as well as their shortcomings. It is a generally accepted fact that the Catholics of the United States have a fundamental advantage in making an approach. The majority of our neighbors to the south, and a good portion of those to the north, belong to the same Universal, Catholic and Apostolic Church, have the same religious tradition, and are instilled with the same social teaching. The Catholic Press will help you to get acquainted with your Latin-American and Canadian neighbors.

What is true of the Western Hemisphere, is true of the whole world. And "the world" is no longer the vague term it once was. Radio and aviation reduced the size of the world in our thoughts; war has made it the "backyard." Nothing can be foreign to you in these days, mothers. What happens anywhere now may eventually affect your home. Your sons and daughters in the service are studying geography at close range. They will be coming home some day; and you will be helping them to get adjusted, as well as putting yourself at ease, if you can show them that you have some conception of what it was like where they have been. You also have a duty to those who are still too young to be in service. We want a better post-war world. Your older children are earning it for us; your younger ones should be learning to appreciate this and be ready to preserve what good is derived from such a holocaust. If you are going to help either, mothers, it is up to you to do a lot of straight thinking.

Why not let the Catholic Press help you?

THE CHALLENGE OF OUR NEIGHBOR

War is a disrupting influence in family life, but out of the things that women are doing because the war has laid the problems squarely at their feet is coming a realization of needs in our peacetime living.

Such a need came home to the San Diego County Council of Catholic Women last year when they answered the frantic call to find lodgings for homeless transient women and children who were pouring into San Diego for the Christmas holidays, brought there by the war, to find work, to see a soldier husband or son before he "shipped out," to meet a sweetheart.

The story of this splendid achievement of the San Diego Council came to headquarters from His Excellency, the Most Reverend Charles F. Buddy, Bishop of San Diego.

By their own ingenuity these women cared for about one hundred women and children each week-end from Christmas until March. Then it was realized that this was to be a 24-hour, 7-day-a-week, project and quarters must be se-

cured. A hall was turned into a dormitory and, with the wholehearted support of Bishop Buddy, the women shouldered the burden and provided their grateful patrons accommodations which included laundry facilities, a place to make babies' formulas, and an opportunity to cook a little breakfast or lunch, for the small sum of \$1 per night. So thrifty were these women managers that, far from needing the Bishop's support or that of the War Chest, the project proved self-supporting and \$41.23 was actually turned back to the USO when this work passed from these volunteers to the trained workers who are now functioning at the USO Hospitality House.

In housing, advising, and "mothering" nearly 5,000 homeless women and their pitiful children, the San Diego Council women learned the value of clinical facilities and the many ways in which the volunteer may serve those who are in need of care or, possibly, just "neighborliness." These same or similar needs will be found in every community, challenging each Council to concerted effort in the field of Catholic charity.

INTERNATIONAL RELATIONS

Over 30,000 Leaflets and Pamphlets Distributed by N. C. C. W.

IN HIS many messages to the world, particularly at Christmas time, Our Holy Father, Pope Pius XII, has called upon all peoples to work for a just and lasting peace, and an international organization.

In the latest Christmas message, His Holiness says: "No one could wish success to this common effort, to be undertaken with a seriousness of purpose never before known, with greater enthusiasm than he who has conscientiously striven to make the Christian and religious mentality reject modern war with its monstrous means of conducting hostilities."

During the past year, but particularly since its convention, the National Council of Catholic Women has been concentrating on fostering a study of international relations among its affiliated groups. At the meeting of the Board of Directors, November, 1943, a special institute session was devoted to this topic, out of which grew a statement by the Board calling upon Catholic women to help in the reconstruction of a Christian social order, so often recommended by Our Holy Father. The Board recommended that "informative public meetings and forums be held; that particularly those women whose gifts and training have fitted them for the task participate in civic meetings and forums on problems of and plans for post-war reconstruction."

Many councils responded to this recommendation of the Board, among them San Francisco, Milwaukee and LaCrosse, who devoted their entire year's program to the study of peace.

The Pattern for Peace, the statement adopted by leaders of the three religious faiths, Catholic, Protestant and Jewish, and signed by Mrs. Robert A. Angelo, then national president of the National Council of Catholic Women, was widely distributed. In a recent session of Congress, Congressmen Feighan, LaFollette and Weiss spoke on the Pattern for Peace and the necessity for implementing it through reestablishing moral principles.

Through its August, 1944, *Monthly Message to Affiliated Organizations*, the National Council of Catholic Women called attention to the pamphlet, *The Pattern for Peace and the Papal Peace Program*, outlining the main points emphasized in the pamphlet.

At the time of the national convention of the National Council of Catholic Women, the Dumbarton Oaks Proposals on an international organization had just been released. The Rev. E. A. Conway, S.J., Social Action Department, National Catholic Welfare Conference, one of the

speakers on international relations at the convention, urged an immediate study of the proposals, with groups expressing to the State Department their recommendations on ways of bettering the document. As a result of the convention, Father Conway was invited to address Catholic women's groups in Eau Claire and Oshkosh, Wisconsin; Omaha, Denver, St. Paul, Dayton and Waterbury, Connecticut. Among his future engagements is Bridgeport, Connecticut.

The two sessions on international relations at the convention and the resolutions adopted resulted in a further impetus to the work. Catholic women are beginning to realize, as Miss Mary C. Duffy, supreme regent, Catholic Daughters of America, said in her talk, that they are "the center of powerful forces whose knowledge goes far beyond the knowledge of the individual. What they think, and how they react, is of vital importance as Catholic women come to realize their essential unity of thought and purpose and to speak with the force of that unity."

Council groups in Maine, New York, Connecticut, Pennsylvania, South Carolina, Ohio, Wisconsin, Illinois, Indiana, Iowa, Idaho, Nebraska, California and Texas ordered material on The Pattern for Peace, the Papal Peace Program, and the Dumbarton Oaks Proposals.

With the issuance of the Bishops' Statement on International Order in November, 1944, a new approach was given to the study of the Dumbarton Oak Proposals. The statement itself and a discussion outline on it, with particular reference to the Dumbarton Oaks Proposals and The Pattern for Peace, was distributed to all affiliated groups and to a selected list of Catholic women leaders, including diocesan chairmen of international relations and of study clubs.

A number of diocesan councils launched diocesan-wide drives to study the Dumbarton Oaks proposals in the light of the Bishops' Statement, including Fort Wayne and Brooklyn. In Fort Wayne, the diocesan study club chairman is writing a series of articles for *Our Sunday Visitor*. Among diocesan presidents, who through their monthly bulletins or the diocesan paper, have urged a concerted study, are Charleston, St. Louis and Omaha.

Affiliated national groups cooperating in this effort are the Catholic Daughters of America, the Daughters of Isabella, and the International Federation of Catholic Alumnae.

Undoubtedly many other groups have undertaken a program of study and action in response to the Bishops' Statement. Diocesan chairmen, diocesan presidents, presidents of national organizations, and the national headquarters of the

N. C. C. W. would welcome reports on such projects.

In the words of the national president, Mrs. Thomas G. Garrison, "Let us not fail this time—for the price of failure is the lives of our own—but rather let us all work together to build an international organization for ourselves and for the world that will ensure peace for the years to come, economic security for fellow-men, and a religious freedom that will allow all men to attain to their eternal destiny."

WITH OUR NATIONALS

Overseas Division-N. C. C. W.: An outstanding report submitted at the 1944 meeting of the Overseas Division of the National Council of Catholic Women was that of Mrs. John Golden, president of the New Haven, Conn., unit. During the last two years this unit, under Mrs. Golden's leadership, collected, packed and shipped 6,500 phonograph records, 500 books and 500 magazines, and for this outstanding piece of work Mrs. Golden received a letter of thanks direct from the China-Burma-India theater of war, accompanied by a special citation signed by Major General C. L. Chennault in command of the "Flying Tigers" 14th Air Forces in that area.

National Catholic Women's Union: The only "all Indian" unit affiliated with the National Catholic Women's Union is that of the Oglala Sioux women from the Sioux reservation at Pine Ridge, S. Dak. On a trip in that section Mrs. Mary Filser Lohr, president of the N.C.W.U., addressed this newly affiliated unit, of which Mrs. White Wolf is president.

Alumnae Association, N.C.S.S.S.: Miss Katharine E. Griffith, a graduate of the National Catholic School of Social Service and formerly an instructor in child welfare and supervisor of field work there, has been elected president of the Connecticut State Conference of Social Work. Miss Griffith is the executive secretary of the Diocesan Bureau of Social Service, Hartford, Conn., and vice chairman of the Connecticut Council of Catholic Women.

National Council of Catholic Nurses: The Executive Board of the National Council of Catholic Nurses, meeting in a two-day session in Washington, D. C., has issued a statement recognizing the urgent and immediate need of nurses for the armed forces and holding that these needs can best be met through the fullest use, with appropriate sanctions, of the Procurement and Assignment Service for Nurses of the War Manpower Commission, with which the nursing profession has been steadily cooperating. Among those in attendance at the meeting were the Rev. James

P. Logue, spiritual director, and Miss Anne V. Houck, president.

A revision of its Constitution and By-Laws has recently been made by the National Council of Catholic Nurses. It has also issued and distributed an outline of Sick Call Procedure for the use of hospitals and nurses.

WORD FROM THE SOUTHWEST

Diocesan conventions in the Southwest brought encouragement to those in attendance by reports of splendid accomplishments and foreshadowed fine work in the coming year.

At the 13th Annual Convention of the Santa Fe Archdiocesan Council of Catholic Women, Mrs. J. Leslie James, national board member from the Province of Santa Fe, extended greetings from national headquarters. She called attention to the importance of strengthening Christian family life in post-war civilization, which subject, she said, would be the basis of discussions at the national convention in Toledo. The Most Rev. Edwin V. Byrne, Archbishop of Santa Fe, stressed the need of religious training of children. Continued support of the National Catholic School of Social Service was pledged. Mrs. R. P. Sweeney was reelected president.

"A Lasting Peace" was the subject of the sermon delivered by the Rt. Rev. D. F. O'Connell, diocesan director, at the Mass opening the 16th Annual Convention of the Galveston Diocesan Council of Catholic Women. Miss May Q. Garthar, national board member and retiring diocesan president, presented to the Most Rev. Christopher E. Byrne, Bishop of Galveston, the Monsignor Kirwin burse from the Council. In addressing the meeting, His Excellency stressed the importance of good home influence in character training. Mrs. J. M. Sloan was elected president.

Mrs. Thomas G. Garrison, newly elected national president, addressed the convention of the El Paso Diocesan Council of Catholic Women, which met in Las Cruces, New Mexico, December 5 and 6. This first convention since the expansion of the Diocesan Council last year gave consideration to the factors which affect the building of a diocesan council, to the task of unity, and the opportunities and responsibilities of women in the post-war world. Mrs. P. R. McKee, formerly deanery president, was elected president.

Catholic Action for the women of the Archdiocese of San Antonio is being set up officially by the Most Reverend Robert E. Lucey, Archbishop of San Antonio. Organization is well under way and the final meeting is to be held in February. Miss Ruth Craven, executive secretary, will visit the archdiocese at that time and participate in the final organization meeting.

NATIONAL COUNCIL CATHOLIC MEN

National Family Week
Catholic Action Mandate
Radio

NATIONAL FAMILY WEEK IN THE PARISHES

Excerpts from an address to be given by Edward J. Heffron, executive secretary, National Council of Catholic Men, before the Family Life Conference, at the Catholic University of America, Washington, D. C., January 30-February 2, 1945.

IF NATIONAL FAMILY WEEK—January 30 to February 2—is to be successful in reminding our people of the virtues of that necessary and basic institution, the Christian family, it will obviously not be sufficient merely to get a few stories in the newspapers throughout the country concerning this conference in Washington. That is why Bishop Hurley and Dr. Schmiedeler have very wisely contrived that this conference shall be not only a peg on which to hang such indubitably valuable publicity, but an agency for the creation of source materials that can be used anywhere and everywhere. As last year, the proceedings of this conference are to be made available to the public. With that assistance, and with the help of some pointed sug-

gestions and some carefully drawn outlines, it should be possible to evoke echoes of this conference in every section of the land.

I would hope that in every parish where the laity is organized, they would undertake the arrangement of parish observances of National Family Week—subject to the approval, of course, of the Bishop and the pastor. Parish Councils of Catholic Women would do this through their committees on the Family and Parent Education and the P.-T. A. Parish Councils of Catholic Men and Parish Holy Name Societies ought to join with the women in making the observance a joint endeavor.

In cities and towns having more than one parish it might be wise to create a local committee to consist of representatives of the extra-parochial societies of men and women, and representatives of the parishes. This committee might be useful in helping the parish lay groups, for example, in pooling such things as printing and the distribution of literature, thus assuring not only a saving in expense but a more comprehensive local observance. And it might be useful in offering a certain measure of overall coordination. Thus it could delegate, perhaps to the extra-parochial societies, such city-wide enterprises as the arrangement of radio programs, publication in the local papers of articles, news stories, and letters to the editor, etc.

If the parochial and extra-parochial societies pooled their efforts in this fashion they would undoubtedly have a better chance of getting free radio time on the local station or stations—and of course the time for such programs should by all means be free; they might most profitably arrange a local conference, patterned after this national conference, where—as here—priests would assume the papers on the moral aspects of the family problem, and lay people—doctors, economists, union men, fathers and mothers—would assume most of the others; or they might arrange a local lecture or panel-discussion, inviting well-known speakers from the community or, better yet, from afar (since people are usually more likely to turn out for an out-of-town speaker than for even a local celebrity); and they

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would certainly have a better chance, through their united-front approach, of getting suitable publicity in the local press.

I was asked to talk about National Family Life Week in the parishes, but I hope I will be pardoned for venturing this suggestion about city-wide cooperation:

In thousands of smaller communities, there is only one parish—and there the task of organizing community meetings, of securing local press publicity, and of arranging local broadcasts (in those towns and cities which have a radio station) would be a parish job. But even in the larger communities where a local committee is set up as I have suggested, there would still be work for the organized parish laity. If such a city-wide committee were formed, and if the committee succeeded in arranging local broadcasts and public meetings at which there would be lectures or panel discussions, one of the things the parish groups might profitably undertake would be to do a thorough job of organizing attendance at the meetings and listening to the broadcasts. In addition they could well organize one or several parish meetings—for a lecture, a round-table discussion, an open forum. They could very profitably procure and make available for sale a suitable selection of pamphlets, of books, and of current magazines featuring articles on the family—taking care to see that every person in the parish was made aware, beforehand, of the availability of this literature, and urged to buy it and to read it. They could do this by asking the pastor if he would make pulpit announcements, by inserting an article or at least a notice in the parish bulletin, by requesting announcements at all local Catholic meetings, etc.

It seems to me that two things are essential to the success of such a program: First, that all the Bishops be urged to write pastoral letters, not only calling attention to National Family Week, and urging its observance in a general way, but making specific recommendations; and, second, that in addition to the proceedings of this conference, a good deal of detailed, realistic literature be made available to the pastors and lay leaders.

I have in mind such literature as the following: Simple, down-to-earth outlines for sermons, newspaper stories, letters-to-the-editor, round-table meetings, discussion clubs, lectures, and broadcasts (the outline for a broadcast addressed to the whole community would obviously have to be different from the outline for a lecture addressed only to Catholics); carefully annotated lists of pamphlets and books; and outlines for Missions, Triduum, and Days of Recollection.

I am afraid I may be going somewhat beyond the precise subject I was invited to discuss, but I would nevertheless urge that several committees

be appointed to draw up this literature, and that these committees be composed not only of experts in the various fields of moral theology, education, medicine, etc., but of a number of representative mothers and fathers, particularly young mothers and fathers. My own feeling is that our whole approach to this problem has tended to be a bit academic, and that a little leaven from the people who buy the shoes would be useful. I am not talking here about these National Family Life conferences, for as you can see there are numerous mothers and fathers on the program, as there were last year. I am talking about the whole Catholic approach to the problem, say, of Birth Control as it has developed over the years in this country. Take the question of divorce as well as of contraception. Logically, it should be sufficient to say something like this: "What God hath joined together, let no man put asunder," and "Contraception is a perversion of a natural faculty, hence forbidden not only by the Church but by the natural moral law." But I wonder if it's sufficient psychologically.

For example, many young families today, in urban areas, find their budgets strained to the breaking point after they have had three or four children; some after one or two; and not a few young men and women defer marriage, sometimes until it is too late, because the man doesn't earn enough, or give promises of earning enough, to enable the conscientious Catholic couple to see their way clear to having a good-sized family. I know they ought to have a large measure of faith in these matters, and take certain chances in reliance on the providence of God. But I don't see how the millions of people who find themselves in such circumstances can be persuaded that they should leave human prudence altogether out of account, particularly in view of the fact that they could see everywhere about them, before the war boom, and hence can anticipate seeing again, after the war boom, thousands of large families which apparently relied on the providence of God and were yet on relief. I am not criticising the large families on relief—I say, God bless them. But I do venture to say that when a young man and woman see this dreary prospect before them, they cannot be blamed too much for deciding to defer marriage, or, if they are already married, to defer having additional children.

As I understand it, the Church does not tell such people that they are necessarily wrong in coming to such a conclusion. It does not tell them that they must marry; or, if married, that they must generate life. It only tells them that the primary end of such a union is the begetting of children and that this end may not be frustrated by artificial or unnatural means.

I believe the vast majority of men want to do

the right thing, and that it is possible, therefore, to persuade most people that contraception is wrong. But we cannot persuade them merely by saying that frustration of a natural faculty is intrinsically immoral, and apparently we cannot even persuade them by saying merely that the Church says it's wrong.

But I do believe that if we showed more sympathy for their problem—if we really showed that we understood how much it costs to raise a child in the country, in a small town, in a large city—if we really showed some appreciation of the fact that a middle class person in a middle class job should be thought of in terms of what are considered middle class needs, not in terms of minimum subsistence standards (nor, for that matter, in terms of "keeping up with the Joneses")—if we really showed that we understood the difficulty of marital continence, even of periodic continence, as distinguished from celibacy—I say, if we showed these people that we really appreciated their problem, that our hearts bled for them, but that, whatever we might say or wish, there was an immutable law of God involved, and that the only thing we could do, and the thing we did do, was to pray that God would alleviate their circumstances of means or health, and in the meantime that He would give them abundant grace to measure up to the exalted role of heroic virtue to which He had called them—if we did that, I believe we should have a better chance of persuading them.

CATHOLIC ACTION MANDATE

The San Antonio Archdiocesan Councils of Men, Women and Youth were given the official mandate in Catholic Action by Archbishop Robert E. Lucey on December 29, 1944.

The participation of the laity in the apostolate of the Hierarchy becomes Catholic Action in the official and technical sense only when the organized laity is "mandated" by the Bishop. This raises the works of the laity to a higher plane, and brings the laity into a closer and more intimate association with the Hierarchy. What was before "Catholic activity" now becomes technically known as Catholic Action.

In San Antonio the Councils mentioned in the Archbishop's letter of mandate are composed of pre-existing organizations federated together in a central enterprise of Catholic Action, for the men, women and youth.

The Archbishop's mandate, published in the diocesan paper as an official document, was in the form of a letter addressed jointly to the archdiocesan presidents of the three Councils. The text of the letter follows:

"It is well known that our Catholic Action

program for men has been functioning in the Archdiocese of San Antonio for some time. The Archdiocesan Council of Catholic Women and the Archdiocesan Sodality Council are now being organized, and hold great promise for the future. This statement will serve as my official mandate to the Archdiocesan Councils of Men and Women and to the Archdiocesan Sodality Council, entrusting to them our official Catholic Action program for this archdiocese. In order that the very worthwhile activities of the many laudable organizations under our jurisdiction may qualify under the banner of official Catholic Action, it will, from this day forward, be necessary that such organizations carry on Catholic Action as affiliated with one of the three above groups. The many excellent activities for God and human souls which are now so necessary in this troubled world, of course, must be properly directed and co-ordinated if the best results are to be achieved. Under this official mandate all of Catholic Action in this archdiocese is now entrusted to the Archdiocesan Councils of Men and Women and the Archdiocesan Sodality Council, and these organizations, laboring faithfully and zealously together, will undertake such types of Catholic Action as may be appropriate to them."

(Signed) ROBERT E. LUCEY,
Archbishop of San Antonio.

THE ACTU

Pointing out that the Association of Catholic Trade Unionists is not in any sense political but that it seeks to apply Christian principles to problems of working men in their union, the Most Rev. Edward Mooney, Archbishop of Detroit, commended members of the association for the "positive and constructive" nature of their program.

Speaking at the November meeting of the association, Archbishop Mooney said the association is an attempt at an "effective fulfillment of the injunction of Pope Pius XI that apostles to the workingmen shall be workingmen themselves."

"Your presence," he continued, "is to me an evidence of your sense of Catholic responsibility. And it is a lack of a sense of responsibility that is at the bottom of our troubles in the world today. . . . The Catholic labor program is a program based on moral principles. It is a program that above all emphasizes the common good, a program that realizes that we are all in the same boat. The thing that hurts labor also hurts industry and the country as a whole. It is this program which you are to foster and forward within the bounds of your own union environment."

The ACTU is an association of Catholic work-

ingmen who are members of bona fide trade unions. It is not a union itself. The purpose of the association is to train Catholic unionists in Christian principles applicable to the field of labor. These Catholics are then urged to take an active part in the meetings of their unions and influence them along Christian lines.

The Popes, the Bishops, and all men aware of the danger to the Faith and the good of mankind have seen the need of stirring the Catholic clergy and laity into a sympathetic understanding of the labor problem and acting for its solution.

Detailed information about the ACTU may be secured from the National Council of Catholic Men.

TEXAS CATHOLIC RADIO WEEK

Five Catholic radio programs on the theme of the Bishops' Statement on International Order will be presented over three Texas networks and numerous independent stations during Texas Catholic Radio Week, April 8 to 14, this year, according to information released by the Radio Committee of the students of St. John's Seminary, San Antonio. The San Antonio Council of Catholic Men, an affiliate of the National Council, is cooperating with the Radio Committee, as it did in 1944, when the statewide Radio Week was inaugurated.

Titles of productions and names of speakers are not available for publication yet, but the five programs will include round-table discussions and dramatizations. Only one straight talk is scheduled.

Two of the programs will be transcribed for distribution to stations whether or not connected with any of the three Texas networks.

National headquarters urges its affiliates in other sections of the country to sponsor similar Catholic Radio Weeks. The theme of international peace, based upon the Bishop's Statement and a correct development of the Dumbarton Oaks Proposals, is particularly appropriate right now.

Information in detail may be secured by ad-

ressing the Chairman of the Radio Committee at St. John's Seminary, San Antonio, Texas.

TOLEDO ACORNS

The Toledo Council of Men, in its *Bulletin* of November 28, 1944, has planted seeds in the field of International Order, gathered from the Dumbarton Oaks meetings, the United States Bishops' Statement of last November, the tri-Faith "Pattern for Peace," and the Papal Christmas and other allocations on world peace. A careful selection of sources, valuable to men willing to prepare themselves to discuss international peace in private and at public meetings, are given in the *Bulletin*.

The National Council urges every one of its affiliated organizations to engage in a definite program at once for spreading information about the kind of an international organization called for by Christian principles.

The *Bulletin* states:

"One of the readiest instrumentalities for promoting sound public attitudes on world organization looking to the achievement of a lasting peace is the Toledo Council of Catholic Men. We have the necessary organizational structure for effective penetration. We have the urging of the Pope and our Bishop to busy ourselves wholeheartedly at the task.

"It remains now to recruit . . . a greater number of men who will train themselves for leadership in developing an informed and articulate public on this Number One subject of the hour. With that need in mind, the accompanying list of sources of information is supplied."

Copies of the *Bulletin* may be secured from the Toledo Council of Catholic Men, 131 16th Street, Toledo, Ohio.

"The world today seems much more united in its negation of belief, than in its acceptance of a belief. The older generation could give you at least ten reasons for a wrong belief, but the modern man cannot give even one bad reason for total unbelief."—*Monsignor Sheen*.

RADIO SCHEDULE

THE CATHOLIC HOUR: (NBC Network)
EVERY SUNDAY 6:00 p. m. E. W. T.

RT. REV. MSGR. FULTON J. SHEEN of the Catholic
University of America

Monsignor Sheen will continue his series of talks during the month of February on the general subject: *You*.

Programs of varied musical selections will accompany Monsignor Sheen's talks.

THE HOUR OF FAITH: (Blue Network)
EVERY SUNDAY 11:30 a. m. E. W. T.

February 4, 11, 18 and 25: Rev. Timothy Mulvey, O.M.I., well-known radio writer of "Salute to Valor," will deliver a series of four informal talks.

Music will be provided by the Hour of Faith male quartette and instrumental ensemble under the direction of Paul Creston.

MOTHERS IN INDUSTRY

By Mrs. William Berry

Adapted from "The Family Today"

By C. J.ENZLER

IT IS a well-known fact that mothers in ever greater numbers are deserting their children for work in industrial establishments. The effect of this on the children of America and the homes of America is frightful beyond measure.

Although this is such a disconcerting situation, we cannot too much blame the women who act in this manner until we understand why they do it. They are sometimes driven to it by the economic instability of our industrialized way of life. Merely to save what fragments we have of our broken homes, it frequently becomes necessary that a mother should resort to such expedients to obtain economic stability for herself and her family.

Another cause at work drawing mothers into industry is the demand of the war effort for an ever increasing production in our industrial plants.

But it is false economy, it is false defense, it is bad governing, to permit the disintegration of the home. It is wrong to take the mother away from her children at any time. When the crisis of the country is greater, the more must the mother and her children be protected.

Already life in America is growing wild and undisciplined. The only hope that the next generation will have strong and disciplined characters, the only hope that they will be submissive to law and order, is to restore mothers to their homes where they can care for their children in the way nature intended children should be cared for.

There is another influence at work which demands our consideration. This is the influence coming from a group of people who are seeking the destruction of marriage, the home, and the family, under the guise that they are fighting for the emancipation of women. They have achieved astounding success in breaking the marriage bond. They have caused birth control to be spread far and wide. Now they want to break the bond between the mother and her child.

When anyone speaks of freeing a mother from her home, as though it were a prison from which she should seek emancipation, I truly do not know how to give an answer. I think that whoever would conceive such a thing must never have had a home. Home has always been a place where a

person was free from the strife and conflict of a rather hard and brutal world. Home has ever been a place where there was peace and understanding, in contrast to the bitterness and misunderstandings which exist outside the home.

How clear it should be that as soon as we cause the disintegration of the home we destroy the foundations of patriotism. How evident it should be that the walls of the home are a protection, not a prison. The sea walls which are built to keep the sea away from the city do not make the city a prison. Rather do they preserve the people from destruction. Likewise the walls of the home keep out not only the rain and storms of the heavens but the oppression and strife of earth.

In offering remedies for this situation we must consider, not so much what we would like to do, but what can be done.

It would undoubtedly be best if we could effectively persuade mothers to stay with their children. If by private initiative we could influence the opinion of the American people against the neglect of children we could perhaps accomplish our end more effectively than by the use of law, since the use of law would only serve as a further pretext to point out the situations in which women allegedly are being oppressed and denied their rights. If people would look disapprovingly at mothers in industry rather than at mothers not in industry, much would be achieved. We could enhance the prestige of the mother in the home rather than glamorize the woman at the steel works.

Perhaps most effective of all in influencing opinion would be to point out the sources of many of our present evils in this precise situation, that our children and our homes are being neglected because of mothers working in industry.

Finally we do need a law to put an end to this situation. But there should be a law to enforce employers to cease inducing mothers to work in industry. There should be a law to put an end to the propagation of falsely patriotic motives for inducing mothers to enter industry.

Using these means we may hope to obtain some success in combating the neglect of children which has been caused by mothers in industry.

THE BOOKSHELF

Sheed & Ward, New York, N. Y.: *Secrets of the Saints*, Henri Gheon, (pp. 406).

A somewhat subjective story of the lives of the Cure d'Ars, the Little Flower, St. Margaret Mary, and Don Bosco—of which the first is the best.

Sheed & Ward, New York, N. Y.: *Speaking of How to Pray*, Mary Perkins, (pp. xii and 276).

In a simple and appealing way the Liturgy of the Church is presented as the basis for the best method of prayer. Non-technical and attractively written.

St. Paul's Priory, Keyport, N. J.: *Symbols of Christ*, Damasus Winzen, O.S.B., (pp. 32).

An explanation of a few of the chief symbols representing Christ and the fullness of salvation wrought by Him. Scholarly yet beautifully simple.

Sheed & Ward, New York, N. Y.: *Warrior in White*, Mary Tobyan Windeatt, (pp. 155).

The first biography, in English, of Blessed John Masias. A child's book that adults should borrow.

International Labor Office, Montreal, Canada: *The Common Interest in International Economic Organization*, J. B. Condliffe and A. Stevenson (pp. iii and 135).

A scholarly report on the objectives of post-war economic and social policy, changing conditions influencing international trade, transitional problems and positive national policies to be followed if right circumstances can be brought to prevail.

Oxford University Press, New York, N. Y.: *The Indian Problem*, R. Coupland, (pp. 160 and 344 and 207).

Professor Coupland has marshalled an amazing array of factual materials on the Indian Problem itself, Indian Political history, and the future of India in his three-part report. A most timely study in view of the considerable amount of wreckless judgment opinion being expressed by ordinarily well informed people on the subject that becomes increasingly important.

Xavier Free Publication Society for the Blind, Inc., 136 W. 97th St., New York, N. Y.: Braille Edition of *The Catholic World*.

Those of us who know blind people will welcome heartily this Braille edition of the *Catholic World*. It is a splendid work of mercy deserving of great applause and enduring support.

Dr. Julius Grigassy, 431 George St., Braddock, Pa.: *My Prayer Book (Moj Molitvennik)* (pp. 651).

An inexpensive and fairly exhaustive compilation of the chief prayers used by the "Old Slavonic" and "Hungarian" branches of the American Greek Rite Catholics. The English translation of these beautiful old prayers makes this prayer book of special interest to the increasing number of Catholics conscious of the liturgical movement in the United States.

The Grail, St. Meinrad, Indiana: *Little Queen*, Mary Fabyan Windeatt, (pp. 227).

Written in the first person singular, this child's life of St. Therese of the Child Jesus, is simply and effectively done.

Bruce Publishing Co., Milwaukee, Wis.: *A Realistic Philosophy*, Kurt Reinhardt, Ph.D. (pp. xii and 268).

A long desired one-volume manual of Scholastic philosophy. For review and reference purposes priests and philosophers will find Dr. Reinhardt's compendium indispensable.

Philosophical Library, New York, N. Y.: *Between Heaven and Earth*, Franz Werfel (pp. xi and 252).

A serious, thought-provoking study of contemporary irreligion, done with feeling and skill characteristic of Werfel. Some of his conclusions are wrong; all of his arguments sincerely and honorably presented.

Society of the Propagation of the Faith, 49 Franklin Street, Boston, Mass.: *Where is Father Hennessey?* Most Reverend Richard J. Cushing, D.D. (pp. 68).

Among the missionary casualties of the Solomons campaign is Father James Hennessey of Boston "missing in action." Bishop Cushing reprints extracts from his thoroughly interesting and captivating letters written before he disappeared.

Bruce Publishing Company, Milwaukee, Wisconsin: *The Mystery of Iniquity*, Paul Hanley Furfey (pp. 192).

In holy anger, Father Furfey chastises "conformist Catholics" who betray the supernatural for worldliness. In citing anonymous illustrations of "conformists," however, the author is very inept and might be interpreted as criticizing several distinguished leaders in Catholic social action.

Philosophical Library, New York, N. Y.: *The Dream of Descartes*, Jacques Maritain (trans. by Mabelle Andison, pp. 220).

The incalculable harm done to human progress by the man who gave science its superstitious capital "S," Rene Descartes, becomes evident and fascinating under the keen analysis of Jacques Maritain in this accurately named work.

Grune & Stratton, New York, N. Y.: *Personal Mental Hygiene*, Dom Thomas Verner Moore, O.S.B., M.D., Ph.D. (pp. vii & 331).

Frequently people with incipient nervous disorders can be greatly assisted by knowing the mechanisms of abnormal mental processes. Father Moore's latest book will be most useful as a mirror for such people.

Sheed & Ward, New York, N. Y.: *Mary, My Mother*, Sister Mary Jean Dorcy, O.P. (pp. 65).

A charming book on Mariology for small children; illustrated by the talented author.

The Norm of Morality, Rt. Rev. Msgr. John A. Ryan, D.D. (1312 Mass. Ave., N. W., Washington, D. C.) pp. 70.

What makes things right or wrong and why? Catholics in social work are frequently asked this by associates not of the Faith. This pamphlet by a veteran scholar in the field is an excellent answer.

Calendar of Scheduled Catholic Meetings and Events

February, 1945

Jan. 30—Feb. 2—NATIONAL FAMILY LIFE CONFERENCE (including Youth Session)—Catholic University of America, Washington, D. C.

5—6—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS, Syracuse, N. Y.

7—ENTHRONEMENT OF MOST REV. EDWARD FRANCIS RYAN AS BISHOP OF BURLINGTON, at Burlington, Vt.

May, 1945

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